/1459 cont./

spread over it; the latter is a reliable remedy for growths resembling carbuncles. Pustules are daubed and rubbed gently with saliva. Fresh small twigs and leaves of Macrocystis are put on swellings; they develop a slimy substance which is allowed to take effect. Fresh barberry shavings are put on an aching tooth. Loose teeth are broken and pulled out with the fingers. Hyades (p):339 says something that I cannot confirm from my own observations: "Insanity, if it exists, is very rare. The mad are treated with cold baths" /translated from French/. A broken arm is treated by first placing thin sticks and a few pieces of leather around it; then this is bound with stout strips of leather. The bandage is kept in place until the pain and swelling have subsided. These are the procedures that the Fuegians know for helping themselves in case of accidents and physical ailments.

7. The Language

It is well known that the language of the Yamana has often been described in general accounts and there is an astonishing amount of material. Many a writer has let himself be carried away in repeated references to an unusually rich vocabulary. Bridges himself started this trend. I tried to explain in (gg):162 why he said that his dictionary contained 32,430 words. I have also emphatically pointed out that the Yamana language does not have that number of words and that a rich vocabulary by no means indicates a high level of development for this language. "Quite the contrary," I (hh):183 said earlier, "one will recognize the considerable poverty of a language from the fact that it requires many words." Long before, Garbe:336 pointed to this decisive condition. No one is to be blamed for the fact that a critical study of Yamana grammar as a whole has not yet been carried out -- F. Hestermann worked on a number of parts -- /1460/ for texts are lacking. The comprehensive dictionary of the Reverend T. Bridges was only published in 1933 by Hestermann and Gusinde, and the well-known translations of the New Testament that Bridges made six decades ago are not suitable for this purpose. I, too, should not be reproached and told that I failed to collect original texts. To exonerate myself, I may point out that on my journeys I was